THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 2.] THURSDAY MAY 16, 1918. [No. 4.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only.
Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision Of India.

THE YAMUNA—V.

By K. S. Ramaswami Sastri, B.A., B.L.

Thy waters dark were once yet darker made
By that dread serpent sovereign and his brood
Who made fair Gokul's kine their favourite food
When these thy waters sought and thirst allayed.
The gentle shepherds there were sore afraid
Whenever they saw Kaliya's lifted hood.
To save his friends the Lord in playful mood
Upon his poison-crest then danced and played.
With outstretchid tiny dark-hued arms divine,
A bold and winning smile upon His lips,
With feet that shone amid the crest-gems bright,
The Lord then shone like Love's full moon benign
Above dark hydra-headed Hate's eclipse
And lit the world with joy's eternal Light.

The Hindu Message

THURSDAY EVENING 16, MAY, 1918.

Indian Freedom and Foreign help.

India owes to England her lesson of freedom, and it is to Englishmen like Hume and Wedderburn that she owes the inception and the early organisation of the Congress. India also fully believes that England will confer on her the boon of freedom, as indeed she has already promised to do, at an early date, and that she will soon regain her self-consciousness and self-respect by taking her due place among the self-governing communities of the British Empire. Indians throughout the length and breadth of the land have carried on for over a generation a constitutional agitation for the gaining of freedom, under the shadow, and with the countenance, of the Indian Government itself. And now the Secretary of State and the Viceroy have framed what His Excellency Lord Chelmsford, in opening the Delhi Conference described as "a joint report and recommendation on the momentous declarations made by his Majesty's Government in last August." Though the agitation for self-government must and will continue, all India indulges the hopeful anticipation that a substantial step will be taken which will at least set us free from the toils of the present bureaucratic government and enable us to gain the power of the purse and, through it, to control the executive. While such are our conditions, past and present and remembering, also, that the princes and people of India are thoroughly loyal to the paramount power, it is absurd to suppose that any sane Indian agitator or association will ever dream of having recourse to foreign help in order to promote the cause of Indian freedom.

Dependent states may be classed under two heads,—*first*, those in which the subject people have a political machinery of some kind and resources, military and financial, but so inadequate that any attempt at achieving independence can always be easily overthrown by the superior forces of the suzerain power and will only be followed by stringent measures of repression which will render any future attempts at revolt impossible ; and, *secondly*, those in which the machinery of law and justice, the resources of revenue, and the services of the loyal, peaceful and industrial sections of the population are at the disposal of the paramount power. In the former case only, we have examples in history where foreign help has been obtained for successfully overthrowing the suzerain power, and that not because the foreign power, had a disinterested and chivalrous desire to help the cause of freedom. First, we have England herself helping Spain against Napoleon the Great during the epoch of the revolutionary war. France under Napoleon III helped Italy under Count Cavour with its arms against Austria, chiefly because it wanted to regain Savoy which had once been French, with its people more French than Italian in feeling and language, and Napoleon III was also anxious to ally himself with one of the oldest families in Europe, that of the King of Italy. Another example is Germany under Prince Bismarck

who, following the example of the Italian Count Cavour, also negotiated with Napoleon III and hoodwinked him by all sorts of promises into taking up an attitude of neutrality and also permitting him to obtain the aid of Italy against Austria in 1866.—Greece is another example, but all Europe sympathised with her desire for freedom as the prime source of Western civilisation, and helped her with men and money, arms, and stores of all kinds. Where foreign help is not forthcoming or is even given to the paramount power, the cause of the dependent state and nationality is necessarily lost, as in the Hungarian struggle of 1848—9 against Austria.

India comes under the second of the above-mentioned categories of dependent states. Great Britain, our suzerain, is in alliance with all the powers of the world, except the two German Powers of Central Europe now at war with civilisation and therefore with the rest of mankind. India is, and has ever been, enthusiastically loyal to her enlightened British suzerain and restorer,—and, as we said when we began, we owe to her our lesson of freedom, and to two of her philanthropists, Hume and Wedderburn,—men, too, who belonged to the ranks of the bureaucracy which we want to replace by a system of government more in consonance with our altered conditions and our national aspirations—our present national organisation for successfully carrying on the agitation to secure freedom. We do not want or seek the help, military or financial, of any foreign power to secure our objects, which are thoroughly loyal and constitutional, and also peaceful. The question, therefore, of foreign help is altogether beyond the purview of the activities of any sane Indian or body of Indians in any part of the continent.

What, then, is the true significance of Sir Subramania Iyer's letter to President Wilson, of the United States? We are glad that it has now been published in full, and that all misconceptions, or misgivings, regarding it have been removed. We quite agree with the leading Indian journal in South India—*The Hindu*—that "the Communication is strongly worded in parts." Still, the loyalty of the writer is unquestionable, for his object is clearly and fully revealed,—viz., to obtain self-government for India as a most effective means of offering help to Great Britain in the shape of man-power to the extent of ten millions in carrying on the present war with the Germans. *The Hindu* speaks in terms of just condemnation of "the attempt of the *Madras Mail* to goad the authorities to action against Sir Subramania Aiyar." The "attempt" has not the slightest chance of succeeding. For, their mistake in sending Mrs. Besant and two others into internment only proved in the result an easy help to the achievement of their political martyrdom and has also otherwise benefited them as public workers and leaders. Sir Subramania Iyer stands in a far higher position than any of these three people. He has already gained and done much in life. He is both a distinguished and a fortunate man among the Madrassees of his time and generation. At his present age, an internment or deportation cannot affect him much, and he has already informed the world that he is quite prepared to suffer for his political faith. There-

fore, if Government resolves to make him an offer of martyrdom, it will only make itself still more laboriously ridiculous than it did in the case of Mrs. Besant, and it will certainly make the political atmosphere in India more disturbed than it is, and attended, perhaps, with consequences which no responsible rulers can afford to regard as unworthy of their serious consideration. And Government must not also fail to take note of the fact that, as already explained by us, Sir Subramania Iyer's object in writing the letter was to offer India's man-power to Great Britain in her present struggle with the Germans and to secure President Wilson's *sympathy*—not help financial, military or other,—for the constitutional agitation of loyal and peaceful Indians to secure the blessing of political self-determination and self-government under the Imperial flag of Great Britain. The letter should be judged by its main import *and aim and its loyalty* to the rule and empire of Great Britain is unquestionable.

The Restriction of Indian Capital.

Sir William Meyer's Act "to control the withdrawal of capital from the money market by companies,"—though it provides various limitations and safeguards and though it passed the Imperial Legislature easily enough—has raised a good deal of alarm and even opposition in the country. We do not, and cannot, deny that legislation like this, undertaken for a temporary purpose and confined to a stated period of time, will be opposed in any country. Nor would it be opposed by the Indian people,—loyal as they have ever been, by instinct and tradition—especially in the present time of crisis brought on by the war, if our rulers had been always alive to the duty of protecting their industrial interests and gained their confidence. But India's industrial prosperity is a thing of the past, and its prospects for the future are indeed, gloomy. Tens, and even hundreds, of millions of our people who for ages lived in security on the profits of their ancient and traditional arts and industries have lost their occupations; blow upon blow has fallen on them from time to time, reducing them to the status of mere beggars. Millions upon millions have died from sheer starvation or the diseases due to starvation. Famine, destitution, disease, starvation, suffering, plague &c., have been the normal lot of more than a third of the inhabitants of India during more than half a century past, and it is universally allowed that this state of things has been due almost entirely to the action or inaction—of the Indian Government which has allowed our industries and arts to be stifled by the ruinous and unfair policy of unrestricted free trade. It may be that this policy had been forced on them by the British Ministry,—at least during the reign of some of our Viceroys. But it is a fact that on the whole the Government of India has failed to recognise its duty of protecting our industries from the competition, not only of the British, but even of German and other foreign manufacturers. The whole world of industry and trade abroad has flourished at India's expense. Were it not for this short-sighted policy of free trade, India would now be full of the resources which Government require to tap for advancing

what Sir William Meyer calls "national" purposes,—viz., the direct rendering by the Government of India, of effective aid to Great Britain and the Empire for the purposes of the war.

Indians fully recognise that their country must discharge its Imperial obligations in a time of stress like the present due to the great world-war. What our people at large, and chiefly the more well-to-do sections of them and the Indian chiefs and princes in particular, have done so far in the shape of contributions of various kinds for war purposes has received a fair amount of official and public recognition. No doubt some foolish or mischievous or meddlesome characters have attempted to belittle the nature and extent of the help rendered by India ; but all who occupy responsible positions in the state,—and especially the Viceroy and the provincial rulers, together with the head of the administration in the centre of the Empire, the United Kingdom—have been fairly profuse in their acknowledgments. We have hardly a doubt that there will be an uninterrupted continuance of the course taken in the past by the steady flow of the stream of Indian sympathy with the British Ministry and people in their efforts to overthrow the enemies of the Empire. We have no doubt, also, that the New War Loan of this year will be at least as successful, if not more, than that of the last one. India has ever enthusiastically felt that her lot has been cast for ever, both for weal and woe, with the British Empire, and certainly India will do all she can—and even more—to discharge her obligations to the Empire in the present crisis of the War.

At the same time, it is natural, we think, that our people and their representatives should desire that the present opportunity should be fully utilised, in order that the industrial future of this land may be one of hope, instead of the hopeless and dismal condition of decay and distress bordering on disaster through which we have passed during the last half a century. What the Government itself has directly done to help Indian industry or commerce to utilise the present opportunity is, we fear, precious little and beautifully small. The country at large would like to be made fully aware what new enterprises have been promoted, or old ones encouraged and revived so that their prosperity may be permanently assured. India is fully aware of the fact pointed out by the Hon'ble Mr. Sarma that only a "paltry sum" of "between £ 2 and £ 4 millions" has been absorbed from the money market by the Indian Commercial community since the War commenced. Whether in the future there will be much of an improvement in this respect is at best extremely doubtful still, if there is any present or near prospect of the growth of capital invested in Indian industries, such a state of matters should not be affected or changed for the worse by any action the Government might take in regard to the restriction of capital available in the money market for the purposes of Indian enterprise.

We have no doubt whatever that this is exactly the view taken by the Hon'ble Mr. K. V. Rangaswami Ayyangar when he declared in his place in the Council that "the necessity for such a Bill this year has not been unquestionably proved" and that "the Bill will certainly go to suppress the

formation of new Companies that the war may stimulate in India," Sir William Meyer evidently meant to administer a snub to Mr. Ayyangar when he declared of Mr. Sarma who moved an amendment to the Bill that "his attitude is far different from that of the Hon'ble Mr. Ayyangar." But we should not fail to notice the fact that Mr. Sarma himself said regarding his amendment:—"This amendment really would meet the object the government have at heart, *while safe-guarding the industrial interests of this country*." The clause we have just italicised in his speech shows that the Hon'ble Mr. Sarma feels as much concern as the Hon'ble Mr. K. V. Rangaswami Ayyangar regarding the effects which this measure is calculated to produce on our industries, present and prospective. We think Sir William Meyer's attitude in this matter—and not Mr. Ayyangar's—was really to blame. His statement regarding the Hon'ble Mr. Ayyangar to the effect that "he is quite out of court in dealing with the present Bill except for motives which no other member of this Council would, I think, support," and several other assertions of his also, were quite uncalled for and somewhat inconsistent also, with the traditions of control over temper which have always been a marked feature of the proceedings of the Imperial Legislature.

Notes and Comments.

The European Nations have forced this disastrous war on each other and on the world at large. It is worth while to study the social development in Europe, or the social aim, which has brought about this tremendous crisis in the world's history. We shall bring out the primary causes of the phenomenon, and some aspects presented by the present-day civilisation of Europe.

* * *

A Western writer characterises the past of Europe as "the age of deficit," and its present as "the age of surplus." The races of Europe and their kin in America have for centuries exploited the rest of the world for their own advantage and progress. Hence, during the nineteenth century, and the present, they have enjoyed their "age of surplus." In India—the chief scene of European exploits—we have had our "age of deficit," a tragic scene of continued destitution, disease, famine, and desolation, and finally, of plague.

* * *

The same writer says:—"Goods become utilities in consumption, utilities are transformed into energy, and energy as work creates new goods." Activism, strife, and the sacrifices incidental to it, are natural, and even exhilarating, to communities in which increase of wealth, territory, and population are normal phenomena of social life. The Darwinian gospel—enunciated by himself as "Marry, multiply, let the strongest live, and the weakest die"—is the natural product of human thought in such societies. Aggressive exploitation brings them plenty of resources, and these are, in turn, used for purposes of further aggression,—and this goes on in a perpetual round, bringing joy, comfort and success to all.

* * *

It is natural that the philosophers of such a community should enunciate the morality of evolution, as above defined. They have even an evolutionary beatitude,—"Blessed are the strong, for they shall prey on the weak." Machiavelli and Voltaire were the intellectual precursors of Darwin, and Darwin prepared the way for the German Nietzsche and his morality of Naturalistic Immoralism. Follow the Superman, the man whose one message to his fellowmen is "wickedness shall prevail in the world everywhere," "Do not care for goodness, truth, or generosity, so long as you gain wealth, power, territory, and

influence for your country and community." A living writer says:—"The improvement of nations is measured by that margin of riches and power left from the cost of living, and that character is greatest in the new society which is trained to give its excess to immediate ends, and that course becomes normal and therefore moral which enables individuals to add to the super-abundance of the general goods."

***

The constant accumulation of riches by the exploitation of weaker races of men enables European Communities to eliminate the class of poverty-stricken common people from their midst. Hence the latter become worthy comrades in war and peace to those classes which lead the nation. Thus all members of the community become possessed of an improved and stable physical heredity, and all share the advantages of wealth and plenty. They form, in fact, a co-operative group reared on the super-abundant wealth and plenty gained by aggressive exploitation of other communities.

***

The family remains the one eternally unchanging institution of the community, and the one prevailing type of character in it is what is known as "the economic man." Everything else is unstable and changing. There are only two social classes,—capitalists and labourers. Men pass speedily from one group to another, according to the circumstances and even the accidents of life.

***

In a society of "economic men," it is not to be supposed that social service will be wanting. There is no direct ministration by the wealthy to the suffering or poor man, and no generous gift due to the touching of the human heart. But there are organised public benefactions of all kinds.

***

Hitherto the Anglo-Saxon race has fared best in the race for exploitation, and stands at the head of European Nations in respect of its economic resources and cultural achievements. France has followed in its wake, but remains at an immense distance behind. In order to ensure to herself a future of continued material prosperity, France also allied herself with Russia and arranged her traditional quarrels with Great Britain. Meanwhile, Germany, too, was preparing herself to imitate the example of her European compeers, and her efforts proved most successful and brought her, too, in the arena of the struggle for ascendancy in the world.

***

The Mission of the Allied nations of the Entente is to fight and overthrow the civilised savagery of the Germans. It is, indeed, a holy mission, and all communities in the world are organising themselves on the European model in order to fulfil it. But will this effort or policy serve as a restraint on the aggressive passions of men, and their exploiting activities? There can be no such thing as an armed peace, or a peaceful militarism, or even a league of nations armed for international amity.

Olla Podrida.

Did you hear the momentous announcement by the *Malabar Herald*? A Japanese firm will be opened shortly in Cochin to deal extensively in copra, cocoanut oil, and yarn. This is surely a matter for congratulation as it will set free the national energies to that extent to indulge a little more and with greater zest in the great national pastime of talk. Handsome is that handsome harangues.

***

It is said of the Burman that he is a happy prince of idlers while the Burmese woman toils and earns and maintains the family. We are the really happy men of the world. All the others do everything for us and we sit idly lolling on the cushions and carpets of our fancy and talk and talk away while all the toiling world is wondering with a foolish face of praise.

***

A correspondent asks in *The Hindu* on 7th May 1918 "what qualification does Mrs. Dorothy Jinaraja Dasa possess to put herself at the head of Indian Women and plead the cause of their rights and privileges?" What a strange question? People still ask questions in these days outside the

Legislative Councils. They should not ask questions but should merely shout with the biggest crowds? What qualification, is it? Why, the usual and unchallenged and supreme qualification of every outsider to order our domestic, social, religious, and other affairs for us. This is a natural right of every outsider so far as India is concerned. Every lawyer knows that natural rights are natural rights and that it is unnatural to quarrel with them or even call them in question.

* * *

Some Indian women are themselves taking the matter into their own hands. On 6th May 1918 the women's branch of the Home Rule League at Purasawalkam convened a women's meeting. Do you know who presided? Mrs. Besant-Scott. What was wanted? A general Clauses Act giving definitions. The chief resolution was that the Provincial Conference which comes off on 9th May should define "people" in section 1 clause 3 as including men and women. "The league then elected a number of delegates to represent it at the ensuing Tamil Districts H. R. League's Conference at Conjeevaram. The meeting lasted for nearly 3 hours and was full of enthusiasm throughout. So writes an enthusiastic and chivalrous reporter. Well done, our sisters!!!

* * *

The greater includes the less, is it not? Home rule first, and then homes. What is the need for a home so long as you get home rule? Some people say that women have already got home rule and that we can understand men asking for it but not women asking for it. But everything depends upon what you mean by a home? Suppose you define a home as a place where women can out-talk and out-vote men on subjects not vitally affecting either of them. Such a home has to be built and safeguarded and ruled. We wish our forward sisters all success. Homeward Ho!

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

The Myth of the Dravidian Race.

[By K. S. Ramaswami Sastri, B.A., B.L.]

So far as Tamil literature and music are concerned, there was an early period when the earlier batches of the Aryans developed it on the pre-existing lines and a later period when Sanskrit ideals and influence predominated with the increasing influx of Aryans. It is remarkable that the ancient times which had old Tamil names have been replaced in many instances by the highly evolved and systematised Aryan tunes. The period of Tevarams and Tiruvoimozhi was the time when the earlier batches of Aryans engrafted the Northern ideals on the basic language and culture of the aboriginal races and organised life so as to harmonise the Northern and the Southern elements. The view that Siva is a Southern and non-Aryan deity is patently opposed to facts. Some wonderful scholars have gone even the length of saying that the word *siva* is not found in the Vedas. In fact it is found in *Rudram* itself and in a thousand places in the Vedas. Otherwise scholars would derive *siva* from *sivappar* (red), just as some derive *Rama* from *Irul* and Ravana from *Iravannan*. The view that Vishnu is a Northern deity is equally absurd as *Mayône* (Krishna) is mentioned as an object of worship in the ancient work of Tholkappiar. On the other hand Mr. Srinivasa Iyengar's wild suggestion that the Tamil literature excels the Sanskrit literature in ethical apothegms as the wild and immoral Tamil race needed them more is not worth a moment's thought. Indeed the world say that the fact that Brahmans were called *Meyyar* shows that lying was common among the early Tamil speaking tribes. In my view there was no separate dravidian race coming from outside India. The South Indian sūdras are as much Aryans as others. The earlier immigrants adopted the language of the aboriginal races and systamatised it and gave it a script and a literature. The later immigrants came in larger batches and Sanskritised the language and the literature to a much larger extent. Hence there is nothing remarkable in the traditional view that the *Kural* is an epitome of the Maha-

bharata and the Dharma Sastras. It was written by one of the geniuses of the earlier batches of Aryan immigrants. Jainism and Buddhism travelled South and held sway over the Southern Hindus for a time. The literature and arts of South India had some development at their hands under the sway of those cults. But when the old Aryan faith reasserted itself, both language and literature underwent a remarkable evolution and attained a high level of achievement. The tradition that Agastya is the founder of the Tamil language and grammar shows that the leaders of the first batch of Aryan immigrants accepted the Tamil tongue and set to work to organise and systematise it. The tradition of Siva being the founder of Tamil as of Sanskrit points in the same direction. Siva is said to have been the head of the first Tamil Sangham. The question as to the periods of Tamil literatures and the dates of such periods is one which scholarship speaks with a wildly divided voice and I do not go into it as it throws but little light on racial origins. No light is thrown on the question of racial genesis and composition in South India by the evolution of the community into vegetarians and teetotallers. A similar evolution took place in Northern India also. There is no doubt that the Aryan faith absorbed the best elements of the ancient animistic faiths as well as of the Protestant movements of Buddhism and Jainism and guided the evolution of the community. The great hymn-period of South Indian literature was a blossoming of that spirit of aggressive Hinduism that transformed the heart of India. It was followed by a period of adaptation of Sanskrit literary treasures in Tamil.

It is no doubt a tradition well supported by converging lines of evidence that there was a submersion of a large tract of land South of Cape Comorin by the sea. But no further details are available to any the slightest extent and though submerged continents are very serviceable supporters of any theory that we may choose to propound, we cannot honestly say that it throws any light on the question under consideration. Hence this line of investigation must be given up as unfruitful and worthless.

I may say here a few words as to what the Tamil Sanghams did in the way of consolidating the work of civilising agencies in South India. They seem to me to represent a systematic attempt made by the Aryan immigrants to give a framework to life and literature in South India. The fact that the Aryan Rishi Agastya was the pioneer in this work makes the matter quite clear. Also, the sporadic batches of Aryan immigrants would have lost touch with each other but for a central regulating agency. In the process of adopting the language of the aboriginal peoples, there would have been the wildst variety. The settling of a grammar and the setting up of literary standards enabled the immigrant batches to preserve coherence in social life and to give the whole language definite principles of evolution. It was this that enabled the South Indian Aryans to evolve into a great people and to raise the South Indian languages into the dignified position of tongues fit to enshrine some of the greatest literatures of the world.

There are a few important miscellaneous facts to be borne in mind in this connection. *Silappadikaram* and *Manimekalai* refer to annual festivals in honour of Indra. Kapilar's poems relate to Tirumal (Vishnu), Baladeva, Murugan (Subramanya), and Siva. These and other facts show that the entire Hindu community in the South was really Aryan and brought Aryan traditions to the South of India.

The Malayalis are only an offshoot of the immigrants who formed the Tamil speaking community. Dr. Caldwell says. "The Malayalam is an off-shoot from Tamil, and the people by whom it is spoken were originally a colony of Tamilians." In fact very pure Tamil words whose forms underwent subsequent changes in the Tamil land are to be met with in the Malayalam country. There is a tradition that Kamban visited Kerala and lectured on the Ramayana in various places. In ancient Tamil literature Kerala is described as a Tamil country. The Parasurama tradition shows that the Hindu people now living in Kerala are really Aryan races that went there. After a sojourn in the Tamil country they seem to have settled in Kerala in various

batches. Kerala had not much of political or religious turmoil unlike the Tamil country. The theory that only Brahmins went to Kerala and that the Kerala Sudras are Dravidians is absurd for the various reasons referred to already in the case of the Tamil communities. The fact that the Nambudris had *sambandhams* with the Kerala Sudra women merely shows that that social custom grew up because of the peculiar conditions attending the earliest immigration of Aryan communities into Kerala on a small scale. The fact that there were matrimonial alliances among the Chera, Chola, and Pandya Kings shows their common origin. The exodus into Kerala must have been before the Tamil tongue was cultivated to a high state of perfection. This was the reason why when the Sanskritising process began, Malayalam succumbed more easily and fully than Tamil, as the spoken language in Kerala was not developed into a great literary language there as it was in the East Coast. The two forces that make for fixity and permanence in the case of a language are a grammar and a lexicon. The Tamil-speaking communities of the Aryas perfected these and hence even today Tamil has a virility that most of the other South Indian tongues have not got.

(*To be continued.*)

The Economics and Dynamics of Mental Power.

By C. V. SWAMINATHA IYER. K. S. S. A.

It is not generally recognised that there is an economic side to Education which is of far greater importance for the welfare of the human kind than any other branch of Economics. There is a Tamil Proverb which says of the highly cultivated mind that its contentment is in itself a mine of wealth. The mental powers of man are his greatest endowments and he who lets his mental powers run to waste is guilty of an offence towards God and man. The Parable of the Talents and the story of the Prodigal Son have more of truth in them than is apparent on the face of each. The intrinsic value of "the Talents" or mental powers of man is a source of inexhaustible wealth, a veritable mine of wealth in the economic sense, which the more you work, the more it yields. We very often hear of "School hygiene" and "school methods of training" the mind. But both our doctors and teachers know or care to know very little of the nature of the mind and the laws that govern its growth by action and reaction. Of this neglect of Psychology the Right Hon'ble Sir George Reid (formerly High Commissioner for Australia) rightly mourns and says: "I humbly submit that the study of the mental nature in one shape or another lies at the root of the education of every child especially every child mentally efficient"—not merely of 'children mentally defective.'

It is characterestic of the ancient system of Education that prevailed in India and is still pursued by those who make the cultivation of mental powers the alpha and omega of existence, that it attached the greatest importance to the careful and complete study of the Laws of Mind and a clear study of its nature as the indispensable qualification of those who would undertake the education of man in its truest sense. They have made the study of mental nature and its laws a speciality and the "Science of Mind" is a subject to which *Patanjali* Baghavan gave the labours of a life-time. As Sir Charles Ried truly remarks in his article on "the waste of mental power" in the Mysore Economic Journal, which we welcome as a sign of the times,— it is quite possible to keep "the child-mind" from degenerating which is "the chief enemy of a waste of mental power." We have far more to learn from the natural inquisitiveness of the child-mind than from all the sciences put together. Jesus of Nazareth when he said "Let the children come unto me" recognised this truth far more truly and fully than those who surrounded him.

"The most attractive, perhaps the most beautiful of the mental states is that of an inquisitive child. Here at least is the chief enemy of a waste of mental power in full strength. Here at least is that insatiable spirit of inquiry—that love of knowledge —which, if we could keep them alive,

would help as nothing else could, to prevent the overwhelming waste of mental power which is the chief curse of modern civilisation." This *curse* it is that is at the bottom of all the miseries of man and of the woeful failure of modern civilisation to satisfy the higher longings of man. This is being recognised in the West as one of the many lessons of the present disastrous world-war. But it is a truth well-known to us of the East and it is the bed-rock on which the ancient and still enduring civilisation of the East is founded; and India,—Awakened India,—only bides her time to play her true part in the great task of guiding humanity to its predestined goal. Her Wealth of Mind is still unexhausted and inexhaustible in spite of a good century of bungling with the education of her young which the representativss and admirers of Western civilisation have committed to the great detriment of her incomparable wealth of true mental culture. Sir George Reid remarks:—

"Just as principles of ethics can be taught in shapes intelligible to the very young, so can the principles of the mental constitution. There is hardly a stage of education, beyond the infant classes, in which our future men and women are not capable of learning that the mind is the greatest wonder and the greatest power in the whole universe, and that their rank in the scale of existence, on the very throne of earthly living things, is not because they have bodies which can eat and drink, but because they have minds which can think and feel and act."

And the wonderful relation between the mind and the body is a subject of life-long study by adepts in India whose achievements are far more wonderful than the most wonderful inventions of Western Science. If they do not use it for purposes of destroying men and creating consternation in the minds of the people of the world, it is because of the strict moral discipline which is made the *sine qua non* for the teaching of the secrets of mental power, which is still imparted personally by *Guru* to disciple as of yore. Even from the world's point of view the inexhaustible wealth of mental power which is man's own, if he but chooses to cultivate it is still at the bidding of those who know how to cultivate it. Elasticity of mind and body is the first condition of health. "But the more perfectly the immortal element in us is developed, the fitter we shall become for all emergencies and for all enjoyments too" The *Madras Times* which recently made light of Mr. Gandhi's vow of *Dharana* will do well to note the following testimony of Sir Charles Reid to the limitless achievements of the human mind:—

"If the mind be viewed as a mere machine for earning wages, there is still a tremendous waste of mental power. It is the best wage-earner and best investment any man can have, and he gets it for nothing. It is also the most wonderful sort of treasure you can possess, because the more you make use of it the more valuable it becomes. Yet we are all inclined to forget what it has done for us, and what it could accomplish if we would only make more use of it."

The Editor of the Madras Times has been an educationist in his time, and he ought to have known the truth about the limitless possibilities of mental power. Our holy writings (Sruties) say that Nachiketas actually wrested the secret covering "Life after death" from the Lord of Death himself by his three days' fast at his door. Of course it is not the fasting which *per se* achieves the result. It is merely a consequence of the use of the fullest powers of the mind in the true spirit of the saying "whatever this hand findeth to do, do it with all they might." When the mental power is fully concentrated, the body for the time being is best preserved when it abstains from eating and drinking as usual. Lack of concentration is one of the chief sources of mental waste. And the waste of mental power by this means is far greater than the dimunition of physical power by fasting is. When the mind is fully concentrated the body can fast for several days together without losing its power of recuperation which is the true sign of health. Mr. Gandhi possesses a wealth of mental power which the ordinary Western mind can hardly realise. But this sentence of

Sir Charles Reid will give the clue to those who can take it from one of themselves:—

"The ordinary man of the world reads, observes, works or reflects with half his mind awake and the other half asleep as it frequently happens and he is hardly able to accomplish anything serious in an emergency. But not so the man who can use his concentrated powers of mind even to neglect of eating and drinking and sleeping. He can work wonders with the mental power at his disposal which the ordinary man of the world hardly has the sense to perceive. "But the road to excellence," as Sir Charles Reid truly says, "is not an easy one, and if you do not bring your mental power to bear in downright earnest upon everything you do, of any consequence at all, you miss one of the most valuable of mental habits." It is this invaluable power of the Mind that Mr. and Mrs. Gandhi chose to lend to the distressed workmen who demanded a living wage for the labour which they gave to the capitalist. An English friend of mine, a member of the I.C.S. in one of his letters to me said I was twenty years ahead of the times. If the conventional ignorance concerning things of the spirit which marks the writings and speeches of some of the best of men among us is taken as the standard of the times. I think we are two hundred years behind the time which is now dawning on all the alert minds of thinking men. After detailing the other sources of waste of mental power and dwelling on failure in its aspect of being "the surest road to success" and the glory of Self-conquest Sir Charles concludes as follows :—

"My long experience of life and human nature fills me with hope. The masses of mankind are only beginning to feel the force of their intellectual faculties. The unbroken ancestry of ignorance is being exchanged for a new birthright, the dawn of intelligence. The misfortunes or the crimes of centuries, cannot be redeemed at once! But the nations that fill the world's spaces are getting a better chance every day of that sunshine and social comfort which befits them as masters of all things upon this earth, living or dead." And in the dawning light of this New Epoch India must lead and not follow the nations of the West—for "the Light on the Path of Progress" is a thing familiar to her "seeing eye" and she cannot be led by those whose eyes are not yet accustomed to the *New Light.*

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

THE FOUR CLASSES OF BRAHMINS.

Yet Brahmanyam is not dead altogether. The Brahmin caste cannot completely disappear. The other castes may vanish for a time. Brahmanyam, being the life and soul of the Hindu Genius, necessary always for the continued existence of the great world-saving Hindu spiritual Religion and its characteristic Dharma, will be preserved intact by the Great Lord somewhere, however feeble it may ordinarily look. As if in the place of our national Chaturvarnya described in the Sastra, a four-fold division is dimly perceivable in the Brahmin community itself, considering Brahmanyam in its several grades of intensity obtaining among the modern Brahmins. The highest class, representing Brahmanyam in its truest sense and fullest manifestation, comprises a few genuine Sanyasis still found now and then, though indeed very rarely, who had complete training in Svadharmanushthanam and Upasana, and who, in consequence of their undoubted attainment of the full preliminary qualifications for the taking of the final step towards liberation, have entered on the last stage or Asrama of true Brahmana life, characterised by thorough renunciation of everything worldly, and whose very presence without more, on earth is most conducive to its spiritual up-lift (you must know I am not referring to the Sanyasis we are meeting with daily). Next below, under the second class, come those few Brahmanas of real Dharmic merit, who modestly live in some very few, exceptionally good and out-of-the-common-way Village Agraharams, having still full regard for the Vedic paths of Karma and Upasana, and who, in addition to duly obser-

R. Krishnaswami Sastri,

ving Naimittika Karmas as occasions for them arise, strictly perform in daily life the prescribed Nitya (Anhika) Karmas of all kinds, observing scrupulous regularity and in strict conformity with the letter of the Sastra, and also the traditional Pujahs adopting Sastraic methods of worship, who spend their spare hours of the day for the spiritual training and helping of others who may be fortunately placed to be so trained and helped by them. Under the third class, then, come the so-called Orthodox or Vaidika Brahmanas of the busy Loukika world, whose Orthodoxy is mostly at its extreme possible minimum, but who nevertheless, in the eye of the thorough material world, pass for religious men amidst their all-engrossing temporal work. The only merit in such Brahmanas is they have not allowed their Brahmanyam to be altogether extinguished, and have managed to keep the last remnant spark of the Divine Light in them still shining within by virtue of a minimum sort of observance of an abridged kind of Nitya and Naimittika Karmas. Fourthly and lastly may be mentioned those who pass for Brahmins merely because of their Brahmin parentage, and who, being but the chaffs, as it were, of the Brahmin community ready to be blown out of it at any moment, have in fact ceased to be true Brahmins, but are yet called Brahmins only by courtesy (Brahmanabruvah). Such are the modern-day ultra radical Brahmins, some disfigured even in external form, who have ceased to perform necessary Brahminical duties, and whose borrowed views and imitation-actions are characterised by an openly defiant attitude against all lofty Hindu tradition, altogether subversive of all constructive Arya Dharma.

Position and Doings of the Fourth Class Brahmins.

This fourth or last class of Brahmins is a special section devoted to Kali. It is this class that has brought the whole Brahmin community to shame. Members of this class are daily increasing in number under the pleasure-showing, but all-destructive, patronage of the Yugapurusha. Though on the fence dividing Arya Dharma from Anarya-Adharma the Brahmins of the third class, the Orthodox Loukikas, find their position not so dangerous because of their firm hold of certain fundamental, unyielding materials on the side of Arya-Dharma. The Brahmins-in-name of the fourth class, however, though still said to be on the fence, have lost hold of the saving materials on the right side and have so much inclined towards the wrong side that it seems hopeless and impossible, from the human point of view, to save them from headlong fall and sure destruction by restoring them to their former position of safety, merit and honour. The Hindu Society and religion have already suffered enough from the blunders and mis-deeds of this shameful class of renegade-Brahminhood.

Some Words of Hope and Caution.

You, Brahmanas, most of whom, I hope, belong to the third class, should vigilantly see, by all rightful means, that our Dharmic society and Vedic religion are no more insulted or injured by those who have already bid farewell to them, openly or practically. The future of everything Hindu is by the Great One evidently entrusted to the protecting hands of you third class Brahmanas and of you non-Brahmin Bhaktas and co-workers, who have and will have, I hope, your adherence to our world-old Dharmamargas altogether unabated in spite of the voluminous, amazing effusions of all-darkening ignorance and all-twisting misconceptions of the more prominent few of the fourth class Brahmins, and of those fewer still among the Non-Brahmin Hindus who have most dangerously and suicidally taken into their heads to hate the all-saving Hindu Vedic Religion, right Sastraic knowledge and true Brahmanyam, a most ruinous and self-annihilating procedure, as that of indiscrete children ignorantly playing with all-consuming fire. Remember all, Gentlemen, that though the Brahmin of the day may be voiceless and powerless, the lingering, twinkling spark-fire of Brahmanyam in him is all powerful, and the Almighty Great One above is directly interested in its eternal and honourable preservation for the good of all and for all time as stated already.

An Appeal to the Almighty God.

May that Almighty God, in His infinite Mercy, save our (after all) *mistaken* brethren from the woeful consequence of their ill-

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price **Rs. 3** only.

Postage Extra.

thought perverseness, and give them right understanding and good sense to follow and profit by all that our beginningless Dharmic tradition and our incomparable philosophical religion have ever shown to be truly good, holy and elevating! May He, by opening in us all the true discriminative eye of wisdom, and by strengthening in us all the power to fearlessly act in the right direction, enable us to sink our petty little differences, which are only the outcome of Kali's mischief and are based on no true foundation whatsoever, in the common good for all, each of us at the same time not swerving from our great Arya-Dharma-Marga with its carefully laid diverse ways of practical training leading upwards to final emancipation, though apparently running in different side-directions, yet so well adjusted and related mutually to one another that the benifit of Aryan training is made thereby fully available to every possible kind of human nature, temperament and capacity, exactly varying in accordance with the widely different antecedents in respective previous lives, and with the peculiarities of present enviroments and physical heredity! We shall, each one of us here present and elsewhere, in our own humble ways, try to be the working hands, however small and insignificant, of that Great Divine Power, for the lifting up of all, with ever-increasing love and sympathy, realising more or less, to the extent of our capacity for comprehension, the Great Revealed Ultimate Truth, the Oneness of the all in the Supreme Self, Paramatma, the loftiest goal, one and the same for all, known under different names and descriptions, yet truly nameless and indescribable. May the thought of His Glory dispel our blinding ignorance of the age by kindling the shining fire of true love and wisdom in us! May His holy remembrance keep away, far beyond our path and our sight, the unholy Kalipurusha personified in his human agents for acts of Adharma, agents confirmed as such and unredeemed as 'Men' in spite of best endeavours! May the Lord's saving and guiding blessings ever be with all!

The Title page and Contents of the 1st Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue.

Public Life and Vedic Life.

By M. K. Venkatesvara Iyer B.A., B.L.

In spite of the earnest and enthusiastic attempts of all right thinking Indians and lovers of Indian progress to create a concensus of opinion on the question of Indian reforms we find some minor forces working in the opposite direction with appreciable effects. Although the evil effects of minor recent movements are too shallow and narrow to disturb the peace and calm of the political atmosphere they also could be done away with by a direct appeal to the public spirit of the leaders of the opposition and pointing out the analogy between Public life and Vedic life. Public spirit involves a voluntary disposition to do good to the public. The ancient habit of helping neighbours, friends, relations and guests which existed in villages gradually became mechanical and has been given up as the value therof has not been continuously brought to the notice of the people. A good nature based on the firm conviction of the value of Public spirit will never change.

Although every educated man recognises the fact that Public Spirit is a virtue he does not imbibe the same in his nature rapidly as he does not perceive the good results arising therefrom prominently in the near future. His position may be compared to that of a dishonest litigant who never disputes the fact "Truth is a virtue" but is under the impression that speaking the truth might spoil his cause. He fails to see that as a matter of fact true litigants succeed in almost all cases whereas the dishonest are doomed to failure ultimately. Similarly it is only after a certain stage of culture the soul realises that it cannot find real happiness unless it imbibes in itself the virtue called "Public Spirit." Every civilised man is bound to recognise one day or other that he finds happiness in himself only in proportion to his sincere attempt to make others happy. He is sure to realise
"No man is born unto himself alone
Who lives unto himself, he lives to none."

F. Quarles.

All worldly joys go less
To the joy of doing kindness.

G. Herbert.

The Puranas begin by saying that Vyasa felt miserable because he found that the wordly people are such and became consoled only when he was able to expound the lessons necessary to enable the students thereof to free themselves completely from misery and pain and become an embodiment of happiness. That great sage has said:—

'He alone is a Brahman who has (सर्वभूतहिते रतिः) Sarva Bhuta Hite Ratih *i.e.*, one who feels happy in his sincere attempt to make his fellow-beings happy.' Perhaps another illustration will make the position clearer. In an uncivilised condition a man feels quite at home when he enjoys alone and not feel additional pleasure when he takes meals in the company of his friends.

But when he becomes civilised he finds more pleasure at a dinner party with his friends than when he eats alone so much so that his pleasure in their company overwhelms his taste for his diet and he might not be able to remember the taste of his diet afterwards. As a matter of fact he has developed in himself the art of identification with his friends. Then he begins to realise that the happiness he enjoys when he makes others happy is far in excess of the sensual pleasures for which he was devoting a disproportionately large portion of his time and energies. He further finds that even a sincere attempt to make others happy makes him happy as he finds that it is the discharge of his duty to others that gives him that happiness and not the result thereof. At that stage he realises the fact that a few men alone have the gift of making others happy and thus are enjoying the profuse happiness arising therefrom. It is this feeling in the individual that stimulates public spirit which gives him far greater continuous happiness than a narrow and shallow view of life.

In fact the happiness which is the outcome of public spirit in the individual may be compared to a large lake, domestic happiness to a tank within the same and personal pleasures to a well within the same. Hence it is that cultured people expand their self-identification by domestic love into domestic happiness and develop the same further by public spirit into national happiness which is enjoyed only by those who identify themselves with the nation. Thus we see that they do not lose their personal or domestic happiness thereby but only enlarge the same as an ordinary rich man becomes a millionaire or a District Judge becomes a High Court Judge.

Having thus seen what public spirit is and how it is conducive to our happiness we shall consider how it could be developed and manifested. The development and manifestation thereof depend upon a clear conception of its connection with a public body and public life. In an individual body we find that the spirit or Atma therein manifests itself only in a living body. Similarly public spirit can express itself effectively as public life and public opinion only through a well-organised public body. Public opinion deserves to be called as such only when it is the opinion of a well-organised public body. To disconnect public body, public life, public opinion and public spirit is exactly like speaking of the separate existence of body, life, mind and spirit of the individual, independently of each other. Unfortunately the inseparable connection of all these is not realised in public activities as a result of which we find much activity wasted. As social matters largely have to be based on public opinion the reformers who want to expedite reforms completely ignoring the differences of opinion in society are inoculating the infant well-intentioned national bodies with elements of friction forgetting that the tenderness of the public body at that stage is such that the evil effects of this inoculation are too much for it and so retard the growth of the national body spoiling every cause. Until the national organisation is complete every patriot should be careful enough not to give undue prominence to matters in which the differences of opinion are wide and are likely to generate friction. Similarly those who contend that our progress is not by discovery but by recovery should remember that our Sastras enjoin us to worship the Spirit of the time as Kalamurthi and so the eternal rules of conduct manifest in various forms according to the

times and our duty is to understand the reality underlying those rules. If in our attempt to find out which are real and which are unsafe guides, we are to be guided by personal leaders, their defects are sure to misguide us. Hence it is that our forefathers recognised leadership only in the Vedas and similar revelations which are embodiments of unsullied wisdom and love and thoroughly impersonal.

(To be continued.)

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Woman's Place in Hindu Religion.

It is really surprising to note the tone of such papers as the Mahratta once the stronghold of what real Hinduism represents—but which has now come to advocate radical reforms—sometimes stupid reforms in the Hindu Society. In a recent issue of this paper there appears a leaderette which echoes the so-called deplorable condition of the Indian woman here. This is compounded with a threat that if we are to get Home Rule it must be by raising the status of our woman. Tho reason which it gives is that unless our women are raised to that level as in the Divine Society where they make no difference between man and woman, where there is no womanly modesty or bashfulness, where in the name of brotherhood all sorts of moral crimes are committed; where in the shadow of philosophy gross materialism has its sway, in short where there is much promiscuosity unless we have all these we cannot get the votes of the Englishwoman.

Ah! What a sane opinion! Maxmuller was a foo[1] not to consult this member of the D. S. when he wrote the following words.

"........ Whatever sphere of the human mind you select for your special study, whether it be language, or religion or mythology, or philosophy; whether it be laws or customs, primitive art or primitive science, everywhere we have to go to India whether you like it or not,......"

It is really unimaginable to think of women living thousands of miles off, in a society which is as different from our society as day and night are, to demand the freedom-as they call it-of women here. Oh! I forget! There is the Divine Society which might have infused into these 3 million English souls some of its occult sciences at a stroke.

The writer in the Mahratta is very anxious to prove to that lady member of the D. S. that women here are not entirely without freedom by showing the instance of the enfranchisement of the women of Bombay. A splendid compromise!

Really it is a wonder that men of character, integrity, and moral backbone combined with learning do turn fools and sycophants. Does not the writer know that this so-called freedom is mere sham and nothing else. Does he not know that behind this freedom much of tyranny still remains. On the other hand does he not know that our women are more free and happy without this boasted freedom? How many women in India remain spinsters and maids till their death? How many in India have died for want of this freedom without which India cannot get Home Rule?

After all what is the solution that he has arrived at to liberate the Purdah women? I think the Musalmans would rather prefer to follow the words of their Prophet than make such a compromise.

We do not see any real difficulty that women here are undergoing. We do not know what made Louis Jacoliot say the following words. "India of the Vedas entertained a respect for women amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of women, and of having only made her an instrument of pleasure and of passive obedience" He also says "What! Here is a civilization, which you cannot deny to be older than your own, which places the women on a level with the man and gives her an equal place in the family and in society." The Commentator explains the passage (Rig Veda Book 5, hymn 61, verse 8) thus:—"The wife and the Husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all works, religious and secular." No other Scriptures of the world have ever given to the woman such equality with the man as the Vedas of the Hindus.

Kumbhakonam. S. CHAKARAVARTI

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, *"The Hindu Message"*, Srirangam.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.